THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED INTO SIXE PRINCIPLES.

And it is to bee learned of ignorant People; that they may be fit to heare Sermons with profit, and to receiue the Lords Supper with comfort.

PSAL. 119. vers. 130.

The Entrance *into thy word, sheweth light, and giueth vnderstanding to the* simple.

LONDON,
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To all ignorant people that desire to be instructed.

POore people, your manner is to soothe vp your selues, as though you were in a most happy estate: but if the matter come to iust tryall, it wil fall out otherwise. For yee leade your liues in great ignorance, as may appeare by these comon opinions wch follow.

1 That faith is a mans good meaning and his seruing of God.

2 That God is serued by the rehearsing of the tenne Commandements, the Lords Prayer, and the Creede.

3 That ye haue beleeued in Christ euer since you could remember.

4 That it is pitty that hee should liue, which doth any whit doubt of his saluation.

5 That none can tell whether hee shall be saued or no certainly: but that all men must be of a good beliefe.

6 That howsoeuer a man liue, yet if hee call vpon God on his death-bedde, and say, *Lord, haue mercy on mee*, and so

goe a way like a lambe, he is certainly ſaued.

7 That if any be ſtrangely viſited, he is either taken with a Planet, or bewitched.

8 That a man may lawfully ſweare when he ſpeaketh nothing but the truth: and ſweares by nothing, but that which is good, as by faith and troth.

9 That a Preacher is a good man no longer then he is in the pulpit, *They think all like themſelues.*

10 That a man may repent when hee will, becauſe the Scripture ſaith, *At what time ſoeuer a ſinner doth repent him of his ſinne, &c.*

11 That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12 That yee can keepe the commandements as well as God will giue you leaue.

13 That it is ſafeſt to doe in religion as moſt doe.

14 That merry ballads and bookes, as *Skoggin, Beuis of South-hampton, &c.* are good to driue away the time, and to remooue heart-qualmes.

15 That yee ſerue God with all your hearts, and that you would be ſorry elſe.

16 That

16 That a man need not heare ſo many Sermons, except hee could follow them better.

17 That a man which commeth at no Sermons, may as well beleeue, as hee which heares all the Sermons in the world.

18 That ye know all the Preacher can tell you. For he can ſay nothing, but that euery man is a ſinner; that we muſt loue our neighbour as our ſelues, that euery man muſt be ſaued by Chriſt: and all this ye can tell as well as he.

19 That it was a good world, when the old religion was, becauſe all things were cheape.

20 That drinking and bezeling in the ale-houſe or taueme is good fellowſhip, and ſhewes a good kind nature, and maintaines neighbour-hood.

21 That a man may ſweare by the Maſſe, becauſe it is nothing now: and byr Lady, becauſe ſhe is gone out of the countrey.

22 That euery man muſt be for himſelfe, and God for vs all.

23 That a man may make of his owne whatſoeuer he can.

24 That if a man remember to ſay

his prayers in the morning (though hee neuer vnderſtand them) hee hath bleſſed himſelfe for all the day following.

25 That a man praieth, when he ſaith the ten Commandements.

26 That a man eates his Maker in the Sacrament.

27 That if a man bee no adulterer, no theefe, no Murtherer, and doe no man harme, he is a right honeſt man.

28 That a man need not haue any knowledge of Religion, becauſe he is not book-learned.

29 That one may haue a good meaning, when he ſaith and doth that which is euill.

30 That a man may goe to wizzards called wiſe-men, for counſell: becauſe God hath prouided a ſalue for euery ſore.

31 That yee are to be excuſed in all your doings, becauſe the beſt men are ſinners.

32 That yee haue ſo ſtrong a Faith in Chriſt, that no euill company can hurt you.

Theſe and ſuch like ſayings, what argue they but your groſſe ignorance? Now where igno-

ignorance reigneth, there raignes sinne; and where sin raignes, there the diuel rules; and where he rules, men are in a damnable case.

Ye wil reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creede, the Lords Praier, & the ten Commandements: and therfore ye wil be of Gods beliefe, say all men what they will; and you defie the Diuell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, vnlesse ye can vnderstand the meaning of the words, and be able to make a right vse of the Commandements, of the Creed, of the Lords Praier, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersation. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledg, vnfained faith and sound repentance, here haue I set downe the principal points of Christian Religion in sixe plaine and easie Rules, euen such as the simplest may easily learne; and hereunto is adioyned an exposition of them, word by word. If yee doe want other good directions, then vse this my labour for your good instruction. In reading of it, first learne the sixe Principles: and when you haue them without

book, and the meaning of them withall, then learne the exposition also: which being well conceiued, and in some measure fetled in the heart, yee shall be able to profit by Sermons, whereas now ye cannot: and the ordinary parts of the Catechisme, namely, the tenne Commandements, the Creede, the Lords Prayer, and the institution of the two Sacraments, shall be more easily vnderstood.

Thine in Christ Iesus,

William Perkins.

The Foundation of *Christian Religion*, gathered into sixe Principles.

The first Principle.

Question.

WHat doest thou beleeue concerning God?

A. There is one God, Creator and gouernour of all things, distinguished into the Father, the Son, and the holy Ghost.

Proofes out of the Word of God.

1. There is a God.

For the inuisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should bee without excuse. Rom. 1. 20.

Neuertheless, he left not himself without witnes, in that he did good, and gaue vs rain from heauen, and fruitful seasons, filling our hearts with food and gladnesse. Acts 14. 17.

2. There is one God.

Concerning therfore meats sacrificed to idols, 1 Cor. 8. 4.

idols, we know that an Idoll is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the Heauen and the earth.*

Heb. 11. 3. *Through faith wee vnderſtand, that the world was ordained by the Word of God: ſo that the things that we ſee, are not made of things which did appeare.*

4. He is gouernour of all things.

Prou. 15. 3. *The eyes of the Lord in euery place behold the euill and the good.*

Mat. 10. 30. *Yea, and all the haires of our heads are numbred.*

5. Diſtinguiſhed into the Father, the Sonne, and the Holy Ghoſt.

Math. 3. 16. *And Ieſus, when he was baptized, came ſtraight out of the water: and loe, the heauens were opened vnto him, and Iohn ſaw the Spirit of God deſcending like a Doue, and lighting vpon him.*

Verſe 17. *And loe, a voice came from heauen, ſaying, This is my beloued Sonne, in whom I am well pleaſed.*

1 Ioh. 5. 7. *For there are three that beare record in Heauen, the Father, the VVord, and the holy Ghoſt, and theſe three are one.*

The

The second Principle.

Q. What doest thou beleeue concerning man, and concerning thine owne selfe?

A. All men are wholly corrupted with sin through *Adams* fal, and so are become slaues of Satan, and guilty of eternall damnation.

1. All men are corrupted with sinne.

As it is written, There is none righteous, Rom. 3. 10.
no not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you 1 Thes. 5. 23
throughout, and I pray God that your whole
spirit, and soule, and body, may bee kept
blameless vnto the comming of our Lord
Iesus Christ.

This I say therefore and testifie in the Eph. 4. 17.
Lord, that ye henceforth walke not as other
Gentiles walk in the vanity of their minds,
Hauing their cogitations darkned, and be- Verse 18.
ing strangers from the life of God, through
the ignorance that is in them, because of the
hardnesse of their hearts.
VVhen the Lord saw that the wickednes of Gen. 6. 5.
man was great in the earth, and all the ima-
ginations of the thoughts of his heart were
onely euill continually.

3. Through

3. Through Adams fall.

Rom.5.12. *Wherefore as by one man ſin entred into the world, and death by ſinne, and ſo death went ouer all men, for ſo much as all men haue ſinned.*

4. And ſo are become ſlaues of Satan.

Epheſ.2.1. *Wherein in times paſt ye walked according to the courſe of the world, and after the Prince that ruleth in the aire, euen the ſpirit that now worketh in the children of diſobedience.*

Heb.2.14. *For as much then as the children were partakers of fleſh and blood, he alſo himſelfe likewiſe took part with them, that he might deſtroy through death, him that had the power of death, that is the diuell.*

2 Cor.4.4. *In whom the God of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine vnto them.*

5. And guilty of eternall damnation.

Gal.3.10. *For as many as are of the workes of the Law, are vnder the curſe: for it is written, Curſed is euery man that continueth not in all things, which are written in the booke of the Law to doe them. Likewiſe then as by*

th

the offence of one, the fault came on all men to condemnation: so by the iustifying of one, the benefit abounded toward all men to the iustification of life. Rom. 5. 18.

The third Principle.

Q. What meanes is there for thee to escape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death vpon the Crosse, and by his righteousnes, hath perfectly alone by himselfe, accomplished all things that are needfull for the saluation of man.

1. Iesus Christ the eternall Sonne of God.

And the Word was made flesh, and dwelt among vs, and we saw the glory thereof, as the glory of the only begotten (Son) of the Father, full of grace and truth. Ioh. 1. 14.

2. Being made man.

For he in no sort tooke the Angels, but he tooke the seede of Abraham. Heb. 2. 16.

3. By his death vpon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was vpon him, and with his stripes we are healed. Esay 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience many were Rom. 5. 19.

weremade sinners, so by the obedience of one shall many be made righteous.

2 Cor.5.21. *For he hath made him to be sinne for vs, which knew no sin, that we should be made the righteousnes of God in him.*

5. Hath perfectly.

Heb.7.25. *Wherfore he is able also perfectly to saue them that come vnto God by him, seeing hee euer liueth to make intercession for them.*

6. Alone by himselfe.

Acts 4.12. *Neither is there saluation in any other: for among men there is giuen none other name vnder Heauen, whereby we must be saued.*

7. Accomplished all things needfull for the saluation of mankinde.

1 Ioh.2.2. *And he is the reconciliation for our sins: and not for ours onely, but also for the sinnes of the whole world.*

The fourth Principle.

Q. But how must thou bee made partaker of Christ and his benefits?

A. A man of a contrite and humble Spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, He that inhabiteth eternity, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. Esa. 57. 15.

The sacrifices of God, are a contrite spirit, a contrite and a broken heart, O God, thou wilt not despise. Psal. 51. 17.

2. By faith alone.

As soone as Iesus heard that word spoken, he said vnto the Ruler of the Synagogue, Be not afraid, onely beleeue. Marke 5. 36

So Moses made a Serpent of brasse, and set it vp for a signe, and when a Serpent had bitten any man; then he looked to the Serpent of brasse, and liued. Num. 12. 9.

And as Moses lifted vp the Serpent in the wilderneſſe, ſo muſt the Sonne of man be lifted vp: Ioh. 3. 14.

That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternall life. Verſe 15.

3. Apprehending and applying Christ with all his merits vnto himselfe.

But as many as receiued him, to them he gaue

gaue power to be the Sonnes of God, to them that beleeue in his name. And Iesus said vnto them, I am the bread of life, he that com-
Ioh.6.35. *meth to me, shall not hunger, and he that beleeueth in me, shall not thirst.*

4. Is iustified before God.

Rom.4.3. *For what saith the Scripture?* Abraham *beleeued God, and it was counted to him for righteousnesse.*

Verse 6. *Euen as* Dauid *declareth the blessednesse of the man, vnto whom God imputeth righteousnesse without workes, saying:*

Verse 7. *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered.*

5. And sanctified.

Acts 15.6. *And he put no difference betweene vs and them, after that by faith hee had purified their hearts.*

1 Cor.1.30. *But ye are of him in Christ Iesus, who of God is made vnto vs wisedome, and righteousnesse, and sanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary or vsuall meanes for obtaining of faith?

A. Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

Faith

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they haue not beleeued? how shall they beleeue in him, of whom they haue not heard? and how shall they heare without a Preacher? Rom 10.14.

Where there is no vision, the people decay, but he that keepeth the law, is blessed. Pro.29.18.

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos.4.6.

2. As also by the administration of the Sacraments.

After he receiued the signe of circumcision, as the seale of the righteousnesse of faith, which hee had when hee was vncircumcised, that hee should be the Father of all them that beleeue, not being circumcised; that righteousnesse might be imputed to them also. Rom.4.11.

Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were vnder the cloud, and all passed thorow the sea, &c. 1 Cor.10.1.

3. And Prayer.

For whosoeuer shall call vpon the name Rom.10.13

of the Lord ſhall be ſaued.

The ſixt Principle.

Q. What is the eſtate of all men after death?

A. All men ſhall riſe againe with their owne bodies, to the laſt Iudgement; which being ended, the godly ſhall poſſeſſe the Kingdome of heauen: but vnbeleeuers and reprobates ſhall bee in hell tormented with the diuell and his angels for euer.

1. All men ſhall riſe againe with their owne bodies.

Ioh.5.28. *Maruell not at this: for the houre ſhall come, in the which all that are in the graue ſhall heare his voice,*

Verſe 29. *And they ſhall come forth that haue done good, vnto the reſurrection of life; but they that haue done euill, vnto the reſurrection of condemnation.*

2. To the laſt Iudgement.

Eccl.12.14. *For God will bring euery worke vnto iudgement with euery ſecret thing, whether it bee good or euill.*

Mat.12.36. *But I ſay vnto you, that of euery idle word that men ſhall ſpeake, they ſhall giue an account thereof at the day of iudgement.*

3. Which being ended, the godly, &c.

2 Pet.2.7. *And deliuered iuſt Lot, vexed with the*

vn-

vncleane conuersation of the wicked.

And the Lord said vnto him, Goe thorow the midst of the Citie, euen thorow the mīdst of Ierusalem, and set a marke vpon the foreheads of them that mourne, and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4.

4. Shall possesse the Kingdome of God.

Then shall the King say to them on the right hand, Come yee blessed of my Father, inherite yee the Kingdome prepared for you, from the beginning of the world. Mat 25. 34.

5. But vnbeleeuers and reprobates shall be in hell, tormented with the diuell and his angels.

Then shall hee say vnto them on the left hand, Depart from mee, yee cursed, into euerlasting fire, which is prepared for the diuell and his angels. Verse 41.

The Scriptures for the proofe were only quoted by the Author, to moue thee to search them: the words themselues, I haue expressed at the earnest request of many, that thou maiest more easily learne them: if yet thou wilt bee ignorant, thy malice is euident: if thou gainest knowledge, giue God the glory in doing his will.

Thine, *T. S.*

THE EXPOSITION OF the Principles.

The first Principle expounded.

Question.

VVHat is God?

a Ioh.4.24. A. God is a (*a*) *Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

b Rom.1.20. Act.14.17. A. When I consider (*b*) the wonderfull frame of the world, me thinkes such silly creatures that bee in it, could neuer make it, neither could it make it selfe; and therefore besides all these the maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet findes no liuing creatures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceiues, that some men either are, or haue bin there.

Q. What

Q. What other reason haue you?

A. (*c*) A man that commits any sinne, as murther, fornication, adultery, blasphemie, &c. albeit hee doth so conceale the matter, that no man liuing know of it, yet oftentimes hee hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answer for his fact. *c* Rom.2.15. Gen.3.8, 10.& 42.21.

Q. How many Gods are there?

A. No (*d*) more but one. *d* 1 Cor.8.6.

Q. How doe you conceiue this one God in your minde?

A. Not (*e*) by framing any Image of him in my minde (as ignorant folke doe, that thinke him to be an old man sitting in heauen) but I conceiue him by his properties and workes. *e* Deut.4.16 Amos 4.13.

Q. What be his chiefe properties?

A. First, he is *f most wise*, vnderstanding all things aright, and knowing the reason of them. Secondly, he is (*g*) *most holy*, which appeareth in that he is *most iust*, and *mercifull* vnto his creatures. Thirdly, he is (*h*) *eternall*, without either beginning or end of dayes. Lastly, he is (*i*) *infinite*, both becauſe he is preſent in all places, *f* Iob 12.13. *g* Esa. 6.3. Exo.20.5,6 *h* Esa.41.4. *i* Psa.139.al

and becauſe he is of power ſufficient to do
[k] Iob 9.4. Deut.10.17. [l] Ier. 10.12. Pſal.33 6. whatſoeuer he (*k*) *will*.

Q. What be the workes of God?

A. (*l*) The creation of the world, and of euery thing therein, and the preſeruation of them being created, by his *ſpeciall prouidence*.

Q. How know you that God gouerneth euery particular thing in the world by his *ſpeciall prouidence*?

[m] Mat.10. 30. Pro.16.33. [n] Leu.26.26 Mat.4.4. A. To omit the (*m*) Scriptures, I ſee it by experience: (*n*) Meate, drinke, and clothing, being void of heate and life, could not preſerue the life of man, vnleſſe there were a *ſpeciall prouidence* of God to giue vertue vnto them.

Q. How is this one God diſtinguiſhed?

[o] 1 Ioh.5.7. Mat.3.16,17 [p] Ioh.15.26 A. (*o*) Into the *Father* which begetteth the Sonne: into the *Sonne*, who is begotten of the Father: into the (*p*) *holy Ghoſt*, who proceedeth from the Father and the Sonne.

The ſecond Principle expounded.

Q. Let vs now come to our ſelues, and firſt, tell mee what the naturall eſtate of man is?

[q] Eph.2.1 1 Tim.5.6. A. Euery man is by nature (*q*) *dead* in ſinne, as a loathſome carrion, or as a dead corps

corps lying rotting and stinking in the graue, hauing in him the seed of all sinnes.

Q. What is sinne?

A. Any (r) breach of the Law of God, if it be no more but the least want of that which the Law requireth.

[r] 1 Ioh.3.4. Rom.7.7. Gal.3.10.

Q. How many sorts of sinnes are there?

A. Sinne is (s) either the corruption of nature, or any euill actions that proceed of it, as fruits thereof.

[s] Col.3.9. Psal.51.5.

Q. In whom is the corruption of nature?

A. In all men, (t) none excepted.

[t] Rom.3.10.

Q. In what part of man is it?

A. In euery (u) part both of body and soule, like as a leprosie that runneth from the crowne of the head to the soale of the foote.

[u] Gen.6.5. 1 Thes.5.23

Q. Shew me how euery part of man is corrupted with sinne?

A. First, in the (x) minde, there is nothing but ignorance and blindenesse concerning heauenly matters. Secondly, (y) the conscience is defiled, being alwaies either benummed with sinne, or else turmoyled with inward accusations and terrours. Thirdly, (z) the will of man onely willeth and lusteth after euill. Fourthly,

[x] 1 Co.2.14 Rom.8.5. [y] Tit.1.15. Eph.4.18,19 Esa.57.20. [z] Phil.2.13. Iob 15.16.

a Gal. 5. 24. ly, the (*a*) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is evill, to embrace it: and they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the

b Rom. 6. 19. (*b*) members of the body are the instruments and tooles of the mind, for the execution of sinne.

Q. What be those euill actions that are the fruits of this corruption?

c Gen. 6. 5. A. Euill (*c*) thoughts in the mind, which come either by a mans owne conceiuing, or

d Iob. 13. 2. Act. 5. 3. 1 Chron. 21. 1. by suggestion of the diuell: (*d*) euill motions and lusts stirring in the heart: and from these arise euill wordes and deedes when any occasion is giuen.

Q. How commeth it to passe, that all men are thus defiled with sinne?

e Rom. 5. 12. and 18, 19. Gen. 3. 6. A. By (*e*) *Adams* infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason doe not onely hurt themselues, but also staine their blood, and disgrace their posterity?

Q. What hurt comes to a man by his sinne?

f Gal. 3. 10. A. (*f*) He is continually subiect to the curse of God in his life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the (*g*) body, diseases, aches, paines: in the soule, blindenesse, hardnesse of heart, horror of conscience; in goods, hinderances and losses; in name, ignominy and reproach: Lastly, in the whole man, *bondage* vnder Satan the prince of darknesse. [g] Deut. 28. 21, 22, 27. 65, 66, 67.

Q. What manner of bondage is this?

A. This (*h*) *bondage* is, when a man is the slaue of the diuell, and hath him to raigne in his heart as his God. [h] Heb. 2. 14. Eph. 2. 2. 2 Cor. 4. 4. Luk. 11. 14.

Q. How may a man know whether Satan be his god or not?

A. Hee may know it by this: if he giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he (*i*) take delight in the euill *motions* that Satan puts in his heart, and doe fulfill the *lusts* of the diuell. [i] Ioh. 8. 44. 1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. (*k*) Death, which is the separation of body and soule. [k] Rom. 5. 12.

Q. What is the curse after this life?

A. (*l*) Eternall damnation in hell fire, whereof euery man is guilty, and is in as great [l] Gal. 3. 10. Rom. 3. 19.

great danger of it, as the traytor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation bee the reward of ſinne, then is a man of all creatures moſt miſerable. A dog or a toad, when they die, all their miſery is ended: but when a man dieth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliuerance: but God hath ſhewed his mercy in giuing a *Sauiour* to mankinde.

Q. How is this Sauiour called?

[m] Mat.1.21. A. (*m*) Ieſus Chriſt.

Q. What is Ieſus Chriſt?

[n] Heb.2.16. Ioh.1.14. [o] Heb.5.7. Mar.13.32. A. The (*n*) eternall Son of God, made man in all things, euen (*o*) in his *infirmities* like other men, ſaue onely in ſinne.

Q. How was hee made man voide of ſinne?

[p] Mat.1.18. A. He was (*p*) conceiued in the wombe of a *Virgin*, and *ſanctified* by the holy Ghoſt at his conception.

Q. Why muſt our Sauiour bee both God and man?

[q] 1 Tim.2. 5,6. A. He (*q*) muſt bee man, becauſe man had ſinned, and therefore a man muſt die

die for sin, to appease Gods wrath: he must bee God, to sustaine and vphold the manhood, to ouercome and vanquish death.

Q. VVhat bee the offices of Christ to make him an all-sufficient Sauiour?

A. (*r*) He is a Priest, a Prophet, a King. [r] Psal. 45. 7. Luke 4. 18.

Q. VVhy is he a Priest? Deut. 18. 15, 18.

A. To worke the meanes of saluation in the behalfe of mankinde. Luke 1. 33.

Q. How doth he worke the meanes of saluation? Psal. 110. all

A. (*s*) First, by making *satisfaction* to his Father for the sinne of man: secondly, by making *intercession*. [s] Mat. 20. 28 Heb. 7. 25, 26.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a *sacrifice*.

Q. VVhat is this sacrifice?

A. (*t*) Christ himselfe as hee is man, consisting of body and soule. [t] Esa. 53. 10.

Q. VVhat is the (*u*) Altar? [u] Apoc. 8. 3.

A. Christ as he is God, is the *Altar* on which he sacrificed himselfe. Heb. 13. 10.

Q. VVho was the Priest?

A. None (*x*) but Christ, and that as hee is both God and man. [x] Heb. 5. 5, 6.

Q. How oft did he sacrifice himselfe?

A. Neuer but (*y*) once. [y] Heb. 9. 28.

Q. VVhat death did he suffer, when he sacri-

sacrificed himselfe?

A. A death vpon the crosse, peculiar to him alone: for (*x*) besides the separation of body and soule, he felt also the *pangs of hell*, in that the whole wrath of God due to the sinne of man, was powred forth vpon him.

[x] Isa. 53 5. Ioh. 12.27. Reu. 19.15. Luk. 22.44.

Q. What profit commeth by his sacrifice?

A. Gods (*a*) wrath is appeased by it.

[a] Heb 9.29

Q. Could the sufferings of Christ, which were but for a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

A. Yea: for seeing Christ suffered, God [b] suffered, though not in his Godhead: and that is more than if all men in the world had suffered for euer.

[b] Act. 20.28 2 Cor. 5.15.

Q. Now tell mee the other meanes of *satisfaction*?

A. It is the perfect *fulfilling of the Law.*

Q. How did he fulfill the Law?

A. By his (*c*) *perfect righteousnesse, which* consists of two parts: the first, the *integritie and pureneſſe* of his humane nature: the other, (*d*) his *obedience* in performing all that the law requireth.

[c] 1 Cor. 1. 30. Rom 3.25. 2 Cor. 5.21. [d] Rom. 5.19. Rom. 4.8.

Q. You haue shewed how Christ doth make *satisfaction*; tell mee likewise how

how doth he make *intercession*?

A. He doth alone continually (*d*) appeare before his Father in Heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them. *d* Rom.8.34 1 Pet.2.5.

Q. Why is Christ a Prophet?

A. To (*e*) *reueale* vnto his Church the way and meanes of saluation: and this he doth outwardly by the ministery of his Word, and inwardly by the teaching of his holy Spirit. *e* Ioh.6. 45. Mat.3. 17.

Q. Why is he also a King?

A. That (*f*) he might *bountifully bestow* vpon vs, and *conuey* vnto vs all the foresaid meanes of saluation. *f* Esa.9.7.

Q. How doth he shew himselfe to be a King?

A. In (*g*) that being *dead and buried*, he *rose from the graue*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in Heauen. *g* Acts 10.40 Eph.4.8. Acts 1.9.

Q. How else?

A. In (*h*) that he doth continually inspire and direct his seruants by the diuine power of his holy Spirit, according to his holy Word. *h* Esa. 9.7. and 30. 21.

Q. But

Q. But to whom will this blessed King communicate all these meanes of salvation?

i Mat.20.16. Iohn 1. 11. 1 Ioh. 2. 2.

A. He (*i*) offereth them to many, and they are *sufficient* to save all mankind: but all shall not be saued thereby, because by faith they will not receiue them.

The fourth Principle expounded.

Q. What is faith?

k Iohn 1.21. and 6. 35. Gal. 3. 27. Col. 2.12.

A. Faith is a (*k*) wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himself, seeing we are on earth, and Christ in heauen?

l 2 Cor. 1. 20,22. Rom. 8.16.

A. This (*l*) applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods fauour toward himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

Q. How doth God bring men truely to beleeue in Christ?

A. First he prepareth their hearts, that they might be capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

m Eze.11.19. Hos.6.1,2.

A. (*m*) By bruising them, as if one would breake an hard stone to powder: and this

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a ſight of his ſinnes, and a ſorrow for them.

Q. How is the ſight of ſin wrought?

A. By the (n) morall law: the ſumme whereof is the tenne Commandements. n Rom. 3. 20 and 7. 7, 8.

Q. What ſins may I find in my ſelfe by them?

A. Tenne.

Q. What is the firſt?

A. (a) To make ſomething thy God which is not God: by fearing it, loving it, and ſo truſting in it more then in the true God. a Com. I.

Q. What is the ſecond?

A. (b) To worſhip falſe gods, or the true God in a falſe manner. b II.

Q. What is the third?

A. (c) To diſhonour God, in abuſing his titles, words, and workes. c III.

Q. What is the fourth?

A. (d) To breake the Sabbath, in doing the workes of their calling, and of the fleſh: and in leauing vndone the works of the Spirit. d IIII.

Q. What be the ſixe latter?

A. To doe any thing that may hinder thy neighbours (e) dignity, (f) life, (g) chaſtity, e V. f VI. g VII.

h VIII. i IX. k X.

ſtity,(h)wealth,good(i)name,(k)though it be but in the ſecret thoughts and motions of the heart, vnto which thou giueſt no liking or conſent.

Q. What is ſorrow for ſinne?

l Act. 2.37, 38. Cant. 5. 4. m 1 Tim. 1. 15. Luk 15. 21. Ezra 9. 6,7.

A. It is (l) when a mans conſcience is touched with a liuely feeling of Gods diſpleaſure for any of theſe ſinnes,(m)in ſuch wiſe that he vtterly deſpaires of ſalvation in regard of any thing in himſelfe,acknowledging that he hath deſerued ſhame and confuſion eternally.

Q. How doth God worke this ſorrow?

A. By the terrible curſe of the Law.

Q. What is that?

n Gal. 3 10.

A. He(n)which breakes but one of the Commandements of God, though it be but once in all his life-time, and that only in one thought, is ſubiect to,and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the ſeeds of faith,out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled vnder the bur-

burden of his sinnes, o doth acknowledge and feele that he stands in great need of Christ. o Esa. 55. 1. Iohn 7. 27. Luke 1. 53.

Q. What is the second?

A. An p hungring desire and a longing to be made partaker of Christ and all his merits. p Mat. 5. 4. Reu. 21. 6.

Q. What is the third?

A. A q flying to the Throne of grace, from the sentence of the Law pricking the conscience. q Heb. 4. 16.

Q. How is it done?

A. By r praying, with sending vp loud cryes for Gods fauour in Christ, in the pardoning of sins; and with feruent perseuerance herein, till the desire of the heart be granted. r Luke 15. 18, 19. Mat. 15. 22, 23, &c. Acts 8. 22. 2 Cor. 12. 8.

Q. What followeth after this?

A. God then s according to his mercifull promise, lets the poore sinner feele the assurance of his loue, wherewith he loueth him in Christ, which assurance is a liuely faith. s Mat. 7. 7. Esa. 65. 24. Iob 33. 26.

Q. Are there diuers degrees and measures of true faith?

A. t Yea. t Rom. 1. 17

Q. What is the least measure of true faith that any man can haue? Luke 17. 5.

A. When a man of an humble spirit

u Esay 42.3. Mat.17.20. Luke 17.5. by reason of the u littlenesse of his faith doth not yet *feele* the assurance of the forgiuenesse of his sinnes, and yet he is perswaded that they are pardonable; and therefore he desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that such a man hath faith?

x Rom.8. 23, 26. Gal.4.6. Math.5.6. y Rom.8.9. Eph.3.17. *A.* These x *desires* and *prayers* are testimonies of the Spirit; whose property it is, to stirre vp a *longing* and a *lusting* after heauenly things, with *sighes* and *groanes* for Gods fauour and mercy in y Christ. Now where the Spirit of God is, there is Christ dwelling: and where Christ dwelleth, there is true faith, how weake soeuer it be.

Q. VVhat is the greatest measure of faith?

a Rom. 8. 38,39. Cant.8.6,7. *A.* VVhen a man dayly increasing in faith, comes to be a *fully perswaded* of Gods loue in Christ towards himselfe *particularly*, and of the forgiuenesse of his owne sinnes.

b 2 Tim.4. 7,8. Psal.23.6. with 1.2,3,4 verses. Q. VVhen shall a Christian heart come to this full assurance?

A. Not b at the first, but in some continuance of time, when he hath beene well

well *practised in Repentance*, and hath had diuers *experiences* of Gods loue vnto him in Christ; then, after them will appeare in his heart the fulnesse of perswasion, which is the *ripenesse* [c] and strength of faith. c Rom.4. 19,20,21.

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby [d] he is *iustified* before God, and sanctified. d 1 Cor.1.30 Acts 15.9.

Q. What is this, to be *iustified* before God? Rom 4.3.

A. [e] It comprehendeth two things: the first, to be cleared from the *guiltinesse and punishment* of sinne: the second, to be accepted as perfectly righteous before God. e Rom.8.33

Q. How is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs [f] sufferings and death vpon the Crosse. f Col.1.22. 1 Pet.2.24. 1 Iohn 1.7.

Q. How is he accepted for righteous before God?

A. By the [g] righteousnes of Christ *imputed* to him. g 2 Cor.5.21

Q. What profit comes by being thus iustified?

A. Hereby, [h] and by no other meanes in the world, the beleeuer shall be accepted

 h Rom.4.17 Apoc.21.17

ted before Gods Iudgement ſeat, as *worthy* of eternall life by the merits of the ſame righteouſneſſe of Chriſt.

Q. Doe not good workes then make vs *worthy* of eternall life?

A. No: For God, who is perfect righteouſneſſe it ſelfe, will finde in the beſt workes we doe, more matter of damnation then of ſaluation; and therefore [k] we muſt rather condemne our ſelues for our good workes, then looke to be iuſtified before God thereby.

[k] Pſa.143.2 Eſa.64.6. Iob 9. 3.

Q. How may a man know that hee is iuſtified before God?

A. He need not aſcend into Heauen to ſearch the ſecret counſell of God; [l] but rather deſcend into his owne heart to ſearch whether *he be ſanctified* or not.

[l] Rom.8. 1. 1 Iohn 3.9.

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the *corruption* of his owne nature: the ſecond, to be indued with inward righteouſneſſe.

Q. How is the corruption of ſinne purged?

A. By the [m] merits and *power* of Chriſts death, which being by faith applyed, is as a [n] *corroſiue* to abate, conſume, and weaken the power of ſinne.

[m] Rom.6.4. [n] 1 Pe.4.1,2

Q. How

Q. How is a man indued with inherent righteousnesse?

A. Through the [o] vertue of Christs resurrection: which being applied by faith, is as a *restoratiue* to reuiue a man that is dead in sinne, to newnesse of life.

[o] Ro.6.5,6. Phil.3.10.

Q. In what part of man is sanctification wrought?

A. In [p] euery part of body and soule.

[p] 1 Thes.5. 23.

Q. In what time is it wrought?

A. It is [q] begun in this life, in which the faithfull receiue onely the *first fruites* of the Spirit, and it is not finished before the end of this life.

[q] Rom.8.23. 2 Cor.5.5,6.

Q. What graces of the Spirit do vsually shew themselues in the heart of a man sanctified?

A. The *hatred* [r] of sinne, and the loue of righteousnesse.

[r] Psal.119. v.113.& 40. 8.& 101.3. Rom.7.22.

Q. What proceeds of them?

A. Repentance, which is [s] a settled purpose in the heart, with a carefull endeauour to leaue all his sinnes, and to liue a Christian life according to all Gods commandements.

[s] Psal.119. 57,112.

Q. What goeth with Repentance?

A. [t] A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell

[t] Gal.5.17. Eph.6.11,12. 2 Tim.4.7,8

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

t Rom.5.3,4 2 Cor.1.5. A. Experience of t Gods loue in Christ; and so, increase of peace of Conscience, and ioy in the holy Ghost.

Q. What followeth, if in any temptation he be ouercome, and through infirmity fall?

u 2 Cor.7.8, 9. Mat. 26.75. A. After a while u there will arise a *godly sorrow*; which is, when a man is grieued for no other cause in the world, but for this onely, that by his sinne he hath displeased God, who hath bin vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

x 1 Pet.2.19 A. The true signe x of it is this; when a man can be grieued for the very *disobedience of God* in his euill word or deede, though he should neuer be punished, and though there were neither Heauen nor Hell.

Q. What followeth after this sorrow?

y 2 Cor.7.11 A. Repentance y *renewed afresh.*

Q. By what signes will this repentance appeare?

z 2 Cor.7.11. A. By z seuen. 1. A care to leaue the sinne into which he is fallen. 2. An vtter con-

condemning of himselfe for it, with a crauing of pardon. 3. A great anger against himselfe, for his careleſneſſe. 4. A feare leſt he ſhould fall into the ſame ſin againe. 5. A deſire euer after to pleaſe God. 6. A zeale of the ſame. 7. Reuenge vpon himſelfe for his former offence.

The fift Principle expounded.

Q. VVhat outward meanes muſt we vſe to obtaine faith, and all the bleſſings of God which come by faith?

A. The *preaching* [a] of Gods VVord, and the adminiſtration of the *Sacraments*, and *Prayer*. [a] Pro. 29. 18 Rom. 10. 14. Mat. 28. 19, 20.

Q. VVhere is the VVord of God to be found? 1 Tim. 3. 16.

A. The whole VVord of God, needfull to ſaluation, is ſet downe in the holy Scriptures.

Q. How know you that the Scriptures are the VVord of God, and not mens policies?

A. I am aſſured of it: firſt, [b] becauſe the H. Ghoſt perſwadeth my conſcience that it is ſo; ſecondly, I ſee it by experience: for the preaching of the [c] Scriptures haue the power of God in them, to humble a man when they are preached, [b] Eph. 1. 13. [c] Heb 4. 12 1 Cor. 14. 25

ched, and cast him downe to hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the Word of God preached?

d Rom. 1. 17. 2 Cor. 2. 16. Heb. 4. 2.

A. First, it d *breedeth*, and then it increaseth faith in them which are chosen to saluation: but vnto them that perish it is by reason of their corruption, an *occasion* of their further damnation.

Q. How must we heare Gods Word, that it may be effectuall to our saluation?

e Iam. 1. 19. Acts 16. 14. Heb. 4. 2. Esay 66. 2. Luke 2. 51. Psal. 119. 11.

A. We e must come vnto it with hunger-bitten hearts, hauing an appetite to the Word; we must marke it with attention, receiue it by faith, submit our selues vnto it with feare and trembling, euen then when our faults are reprooued: lastly, we must hide it in the corners of our hearts, that we may frame our liues and conuersation by it.

Q. What is a Sacrament?

f Rom. 4. 11. Gen. 17. 11. Gal. 3. 1.

A. A f *signe* to represent, a *seale* to confirme, an *instrument* to conuey Christ and all his benefits to them that doe beleeue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why

Q. Why doe the Sacraments ſeale vnto vs the mercies of God?

A. Becauſe we are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the inſtrument of the Spirit to conuey the mercies of God into our hearts?

A. Becauſe we are like *Thomas*, we will not beleeue, till we feele them in ſome meaſure in our hearts.

Q. How many Sacraments are there?

A. Two g and no more: *Baptiſme*, by which we haue our *admiſſion* into the true Church of God, & the *Lords Supper*, by which we are nouriſhed and preſerued in the true Church after our admiſſion. g 1 Cor. 10. 1, 2, 3, 5.

Q. What is done in Baptiſme?

A. h In the aſſembly of the Church the *couenant of grace* betweene God, and the party baptized, is ſolemnely confirmed and ſealed. h Acts 2. 38. Tit. 3. 5. Acts 22. 16 Mat. 28. 19.

Q. In this Couenant, what doth God promiſe to the party baptized?

A. i Chriſt, with all the bleſſings that come by him. i Gal. 3. 27. 1 Pet. 3. 21.

Q. To what condition is the party baptized bound?

A. To k receiue Chriſt, and to repent of his ſinnes. k Mar. 1. 5, 15, 16.

Q. What

Q. VVhat meaneth the *ſprinkling* or *dipping in water?*

i 1 Pet.1.2. *A.* i It ſeales vnto vs remiſſion of ſins, and ſanctification, by the obedience and ſprinkling of the blood of Chriſt.

Q. How commeth it to paſſe, that many, after their baptiſme, for a long time feele not the effect and fruit of it; and ſome, neuer?

A. The fault is not in God, who keeps his Couenants, but the fault is in themſelues, in that they do not keep the condition of the Couenant; to receiue Chriſt by faith, and to repent of all their ſinnes.

Q. VVhen ſhall a man then ſee the effect of his Baptiſme?

k Heb.10.20 1 Pet.3.21. *A.* At k what time ſoeuer he doth receiue Chriſt by faith, though it be many yeeres after, he ſhall then feele the power of God to regenerate him, and to worke all things in him, which he offered in Baptiſme.

Q. How if a man neuer keepe the Condition to which he bound himſelfe in Baptiſme?

l Deut.23. 21,22. Eccleſ.5.4. *A.* His damnation l ſhall be the greater, becauſe he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former Couenant, solemnely ratified in Baptisme, is renewed [m] in the Lords Supper, betweene the Lord himselfe and the receiuer.

[m] 1 Cor. 11. 23, 24, 25. & 12. 13.

Q. Who is the receiuer?

A. Euery one [n] that hath beene baptized, and after his baptisme hath truely beleeued in Christ, and repented of his sinnes from his heart.

[n] 1 Cor. 11. 28, 31. Mat. 5. 23, 24. Esa. 66. 2, 3.

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the VVine?

A. These outward actions [o] are a second seale, set by the Lords owne hand vnto his Couenant; And they doe giue euery receiuer to vnderstand, that as God doth blesse the Bread and Wine, to preserue and strengthen the body of the receiuer; so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life.

[o] 1 Cor. 10. 16, 17.

Q. What shall a true receiuer feele in himselfe, after the receiuing of the Sacrament?

A. [p] The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnesse of life.

[p] 1 Cor. 10. 16, 17, & 11, 14.

Q. What

Q. What if a man, after the receiuing of the Sacrament, neuer finde any ſuch thing in himſelfe?

A. He may well ſuſpect himſelfe, whether he did euer repent or not: and thereupon is to vſe meanes to come to ſound faith and repentance.

Q. What is another meanes of increaſing faith?

A. Prayer.

Q. What is Prayer?

r 1 Ioh. 5. 14 *ſ* 1 Tim. 2. 1. Phil. 4. 6. *A.* [r] A Familiar ſpeech with God in the name of Chriſt, [ſ] in which, either we craue things needfull, or giue thankes for things receiued.

Q. In asking things needfull, what is required?

A. Two things; an earneſt deſire and faith.

t Mat. 11. 24 Q. [t] What things muſt a Chriſtian mans heart deſire?

A. Sixe things eſpecially.

Q. What are they?

a Petition. 1 *b* II. *c* III. *d* IIII. *A.* 1. [a] That he may glorifie God: 2. That [b] God may raigne in his heart, and not ſin. 3. That [c] he may doe Gods will, and not the luſts of the fleſh: 4. [d] That he may relye himſelfe on Gods Prouidence for all the meanes of this temporall life:

5.

e That he may be iustified, and be at peace with God: 6. f That by the power of God he may be strengthened against all temptations.

e V.
f VI.

Q. What is faith?

A. A g perswasion, that those things which we truely desire, God will grant them for Christs sake.

g Amen.

The sixt Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why doe wicked men and vnbeleuers die?

A. That their bodies may goe to the earth, and their h soules may be cast into hell fire.

b Luke 16. 22, 23.

Q. Why doe the godly dye, seeing Christ by death hath ouercome death?

A. They dye for this end, that i their bodies may rest for a while in the earth, and their soules may enter into Heauen immediately.

i Luk. 23. 43 Acts 7. 60. 1 The. 4. 13. Heb. 2. 14. 1 Cor. 15.

Q. What followeth after death?

A. The day of Iudgement.

Q. What signe is there to know this day from other dayes?

A. k Heauen and Earth shall be consumed

k 2 Pet. 3. 11, 12.

med with fire immediately before the comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the Sonne of God.

Q. VVhat shall be the comming to Iudgement?

l 1 Thes. 4. 16,17. A. Hee shall come [l] in the clouds in great maiesty and glory, with infinite company of Angels.

Q. How shall a man be cited to Iudgement?

m Mat.24.31 1 Cor.15. 51,52. A. At the [m] sound of the Trumpet, the liuing shall be changed in the twinkling of an eye, and the dead shall rise againe, e-

n Iob 19.25 uery one with his [n] owne body: and all shall be gathered together before Christ: and after this, the good shall be seuered

o Mat.25. 32,33. from the bad, [o] these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine euery mans cause?

p Reu.20.12 Dan.7.10. A. The [p] bookes of euery mans doings shall be laid open, mens consciences shall be made either to accuse them, or excuse them, and euery man shall be tryed by the workes which he did in his life time, because they are open and manifest signes

q Ioh.3.18. and 5.24. [q] of faith or vnbeliefe.

Q. What sentence will he giue?

A. He

A. He will giue q sentence of saluation to the Elect and godly, but he will pronounce sentence of damnation against vnbeleeuers and reprobates. q Math. 25. 34, 41.

Q. VVhat state shall the godly be in after the day of Iudgement?

A. They r shall continue for euer in the highest Heauen, in the presence of God, hauing full fellowship with Christ Iesus, and raigning with him for euer. r Mat. 25. 34 Apo. 21. 2, 3, 4.

Q. What state shall the wicked be in after the day of Iudgement?

A. In eternall perdition and destruction in Hell-fire.

Q. VVhat is that?

A. It s stands in three things especially: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the Diuell and his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer, world without end. And if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule, for euer and euer. s 2 Thes. 1. 9 Esay 66. 24. Apoc. 21. 8.

FINIS.